

# Zion's Herald

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## Zion's Herald.

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### EASTER.

BY ELIA A. SMALL.

Sweet memories are weaving their network  
Of beautiful thoughts, in my brain,  
As Easter, glad, hope-bringing Easter,  
Comes freighted with brightness again.

I think of that other rare morning,  
Of friends of Jesus who wept,  
Of the angels waiting in silence  
At Joseph's new tomb where He slept.

I see the light flush of the dawning  
Of day, in the east creeping low,  
And soon, with its banners of beauty,  
The sun sets the heavens aglow.

And I seem, through years that turn back-  
ward,  
To see Mary of Bethany go  
With spices and perfume most precious,  
A tribute of love to bestow.

But the tomb had yielded its treasure,  
Divinity burst every band,  
And He who has bought my redemption,  
Sits now at the Father's right hand.

The crucified Christ now is risen,  
No more will He suffer for men;  
He liveth, He liveth forever,  
Oh, tell the glad tidings again!

O earth, in your green budding spring-time,  
O childhood, the emblem of spring,  
O manhood and age, all uniting,  
Your homage and gratitude bring!

Crown Him who has risen, your Saviour,  
For He lives our crowning to see;  
Christ liveth! O mortals, adore Him,  
He has risen for you and me!

Provincetown, Mass.

### LETTER FROM ILLINOIS.

BY REV. W. R. GOODWIN.

My recent letter in the HERALD  
caused me to receive a long and well-  
written epistle from a New England  
layman who has been a class-leader  
for sixty years. Among other things  
he thinks the tobacco clause in the  
Discipline should prevent the election  
of any man to any General Confer-  
ence office who uses tobacco. A  
movement has been made in some of  
the Western Conferences to have the  
General Conference instruct the Bish-  
ops to make no man a presiding elder  
who uses tobacco. It would seem  
that the action of the last General  
Conference relative to the use of to-  
bacco ought to be sufficient, but with-  
in less than two years the writer of  
this letter attended a meeting of the  
presiding elders of a certain Confer-  
ence where at least six out of the nine  
were tobacco-users; and at least three  
of these had been appointed since the  
last General Conference. So it may  
be necessary for some more positive  
instructions on this point. An Ohio  
Conference proposes to ask that not  
only the candidates for admission be  
asked whether they will "wholly ab-  
stain from the use of tobacco," but  
that the members already admitted  
shall be asked the same question. In  
this event our Conference sessions  
will be somewhat interesting, for the  
old smokers and chewers will make  
a hard fight before they yield. The  
great Wabash and Pacific railroad  
has issued orders that no employee of  
that immense corporation shall use  
tobacco while on duty, and it is creat-  
ing quite a stir. Over fifty employees  
resigned at once, but their places were  
speedily filled. If soulless corpora-  
tions put their ban upon this habit,  
it may be well for Conferences, Gen-  
eral and Annual, to be a little more  
consistent and emphatic. Just why  
a presiding elder or old pastor may  
use the weed while the younger  
preachers may not, is a very subtle  
question, and one that will require  
some very fine metaphysical reason-  
ing to elucidate.

But while the tobacco question will  
be ventilated at Philadelphia, the  
General Conference will have to  
wrestle again with the woman-preach-  
er question. Some gifted ladies have  
done grand work this winter in reviv-  
al services, and in this way the  
question of licensing them to preach  
has come to the front. Coupled with  
this will be some urgent requests to  
provide for the authorization of evan-  
gelists. This winter a number of

very successful evangelists have been  
employed in the West, and the Confer-  
ences are beginning to feel that each  
Conference should in some way pro-  
vide for extra help in special meetings,  
without sending off for men or  
women who have no special authori-  
ty and no very definite church home.

In view of the intense feeling  
throughout the West concerning prohi-  
bition, it may be that the General  
Conference can do something toward  
making this struggle more successful,  
or the battle hotter, by inaugurating  
some new measures for the carrying  
on of the good work so auspiciously  
begun. The Northwestern did splen-  
did service in the Iowa battle, and the  
Western led the temperance hosts in  
Ohio. All along the line the fight is  
raging, and victory after victory is  
being gained. Prohibition is coming  
as sure as the tides come in—and it  
is coming to stay! The "Great  
American Desert" of our boyhood  
atlas is now the blooming garden of  
the West, and the smoke of the  
brewery and distillery does not darken  
the sun nor pollute the atmosphere.  
We are happy in having a glorious  
war, and in being in sight of cer-  
tain victory. The time will come  
again when wine will not be needed  
in the White House, and when our  
President will set a moral example  
to all classes in all the land.

I am glad to report that rich har-  
vests are being gathered from fields  
where revivals were had during the  
winter, and a new impulse will be  
given to all of the interests of our  
beloved Zion. The educational in-  
stitutions of Illinois are flourishing,  
and plans are developing for larger  
enterprises and more substantial  
work. Mr. Ingersoll continues to  
pass around from place to place, and  
makes a good deal of money out of  
the privilege that Christianity gives  
him to abuse it; but as in New Or-  
leans the buzzard is protected by  
law as a public scavenger, so such  
lecturers are permitted to visit our  
chief cities and gather up the filth  
without molestation.

Quincy, Ill.

### MARTIN RUTER.

BY REV. CHAS. ADAMS, D. D.

I seem to myself partially at a loss  
in attempting to write of this beau-  
tiful man. With Metcalf, Brodhead,  
and others that passed before me in  
my childhood days, I was favored  
with a longer and larger acquaint-  
ance—saw and heard them, now  
and then, as I grew up, loved them  
with a love of many years, and sor-  
rowed with the mourners when their  
work was finished and they departed  
hence and were seen no more.

It was otherwise with Martin  
Ruter. It is now more than three-  
score years since I saw his face. It  
was with me as if some bright and  
lovely presence came suddenly near  
me, walked and communed with me  
for a day or two, smiled upon the  
little boy a smile of beauty and af-  
fection, then passed from sight—passed  
away whither my poor life wander-  
ings in after days, and in whatever  
lands, would never find him again.

But I remember him perfectly—  
remember him as when elderly men  
look far back upon life's morning  
days, and taste a clear and steady  
glance upon special incidents or per-  
sons long treasured up amid mem-  
ory's brightest, selectest treasures.  
Thus I am looking upon Ruter in  
the far-away past, heedless of the  
lapse of numerous toilsome years.  
And a rare and goodly man was he.  
In his physique he was not quite so  
tall or so ample and imposing as  
Brodhead; but in form and general  
make-up he seemed faultlessly sym-  
metrical and comely, a man phys-  
ically well-ordered, finished and com-  
plete, as is often seen among mortals.  
His complexion was fair, his coun-  
tenance without wrinkle or blemish,  
his features of classic mold, regular  
and handsome, and his general ap-  
pearance serious and thoughtful. His  
scholarship was superior to that of  
most of his clerical brethren of that  
day. His linguistic acquirements  
were considerable, his reading some-  
what extensive, and he held a facile  
and able pen.

As a preacher Ruter was more  
than ordinary. With an attractive  
presence, a voice fine and musical,  
an enunciation graceful and perfect,

and an utterance prompt as "the  
pen of a ready writer," his manner of  
discourse and preaching generally  
was greatly acceptable and univer-  
sally popular. He stood up before  
his audience erect and perfectly com-  
posed and still; the sacred psalmody  
seemed to have been all written upon  
his mind and heart; and as he read,  
or rather recited, the hymn, his eyes  
were upon the congregation instead  
of the book, not wandering to right  
and left as if addressing the assem-  
bly, but "looking right on, and his  
eyelids straight before him." The  
hymn, the Scripture reading, the  
prayer, the preaching, were breathed  
forth in a voice clear, full, and spe-  
cially pleasing to the ear, each word  
cleanly cut and exactly fitted to its  
purpose, the sentences admirably  
constructed and following each other  
without the slightest hesitancy, as  
when a full and gently-flowing  
stream glides on its destined course.

The listener would not fail, indeed,  
to notice a degree of monotony of  
speech and expression sometimes  
slightly wearisome to the ear; but  
so interesting was the thought issuing  
forth from those lips, so harmonious-  
ly fitted to the sentiments was the  
style wherewith they were clothed  
and adorned, and so directly and  
grandly was the drift of the discourse  
tending right on to the consummation  
of its sacred aim and purpose, that  
but rarely would the attention be  
drawn aside to occupy itself with  
some slight fault real or imaginary.

If a degree of monotony character-  
ized the eloquence of Ruter, so also  
was noticeable a marked uniformity  
of attitude and position when in the  
act of preaching. There was but  
slight flexibility of person, but little  
gesturing of arms or hands, little  
motion to right or left, as he preached.  
There he stood, firm and impressive  
as he delivered his message; and  
when he ceased, and the music of  
that preaching died away on the ear,  
the hearer retired to ponder and  
meditate in silence.

In those early days the subject of  
this sketch was in charge, as its first  
principal, of the Wesleyan Academy,  
just established at "New Fields,"  
(now South Newmarket, N. H.),  
and which was subsequently removed  
to Wilbraham, Mass., where, during  
sixty years, it has realized a career  
of large prosperity and usefulness.

In 1820 Martin Ruter went away  
West, assuming charge, for a time,  
of the new Methodist book establish-  
ment at Cincinnati. He was after-  
ward president of Allegheny College,  
whence he went a missionary to  
Texas, then a part of Mexico. There  
he labored earnestly and successfully  
until he fell in the harness, "ceasing  
at once to work and live."

### EASTER IN THE WOODS.

BY META E. R. THOMAS.

[Written on birch-bark.]

Here in the depths of the lonely wood  
Still there are hope and joy;  
O heart that dwells in solitude,  
Look thou, oh, look on high!  
Life's pulses thrill at this Easter hour;  
God's love is over us all;  
Art thou not better than bird or flower?  
He heeds the sparrow's fall.  
All thro' the dark of the winter drear  
We have been looking for this;  
Has thou not promise thy soul to cheer?  
Promise of future bliss?  
Like us, look beyond earth's doleful things,  
When thy soul, new-born, shall have strong,  
swift wings.

### JANET'S EASTER.

BY KATHARINE LENT STEVENS.

"First day of Lent," did you say?  
Well, this will be a proper Lenten  
season with me, at all events—"a time  
to afflict one's soul." To be sure I can't  
go "into the wilderness," but I seem  
impetuously to the bright young  
head, which threatened instant destruc-  
tion to the dish of gruel standing close  
by the chintz-covered lounge.

"After Lent comes Easter," said a  
cheery voice, its owner at the same  
time springing forward in time to ar-  
rest the gruel dealer. "Remember!"  
"There, Miss Clare, don't! I beg of  
you, don't! If you say 'God's will' to  
me, I shall—bless you; I know I shall.  
I couldn't bite mother, you know, but I  
felt like it. How can it be God's will  
that I should lie, nobody knows how  
many weeks, in this dreadful room, far-  
nished in card-board and red worsted?  
If it were the kitchen, I could stand it  
better. By the way, what do you think  
Mary said to me yesterday by way of  
consolation? Why, that I would have  
'such lots of time for fancy-work'! Ugh!  
that horrid air castle! I'd like to use a

little of my surplus time in tearing it in  
bits! Think of looking at that thing  
for six weeks; and I know I can't look  
anywhere else if I try! Now don't  
laugh, Miss Clare, and don't try to stop  
me. I'm going to have my growl out!  
I say, what good can come of all this?  
It was bad enough before, with the  
mortgage hanging over our heads, with  
father growing graver and mother paler  
each day; bad enough to see poor  
John tied here when he wants so to get  
away; bad enough to know I could not  
go to school this spring—but now, to  
lose my one chance of working for Mrs.  
Brown and going to the girls' night  
school; to go on, year by year, as  
mother and Mary do, working, working,  
working, and nothing coming of it!"

"Hasn't something come of it to your  
mother, Janet?"  
"Mother! She's been 'perfected'  
through suffering, but I tell you the  
same kind of suffering won't make a  
saint of me. I want something else,  
something better. I want to get away  
from it all and do real work in the  
world—here where I am! You see it makes  
me ugly. Now where's the 'good' to  
come in?"

"Well, dear, I never received a di-  
ploma for my special ability in inter-  
preting the ways of Providence. I have  
always supposed they interpreted them-  
selves; but I was just wondering how  
those forty days in the wilderness must  
have seemed to the Master. He wanted  
to 'do something,' you know, and at the  
very beginning of His life-work the  
desert must have seemed a strange prepa-  
ration. I wonder if you, too, don't  
need a little time alone, to learn some-  
thing more of Janet Armstrong before  
you set her to doing 'real work'! Oh!  
I'm not going to 'preach,' so you  
needn't scowl! I haven't the heart to  
preach to a girl with a fractured ankle.  
'Don't hit a fellow when he's down,'  
my boys say. Here, let me turn your  
lounge around to give you a glimpse of  
the sunset. Isn't it lovely! Sometimes,  
do you know, I think I would rather see  
the reflection on these eastern moun-  
tains than the sunset itself in the west.  
I don't know why, do you?"

"I think—I do," said Janet  
slowly. "Isn't it because it all comes  
into the glory? As far as the east is  
from the west, you know."

"I guess that's it, Jennie," said Miss  
Clare, turning to her with an arch  
smile.  
"Oh, you needn't look like that," was  
the petulant answer; "this is beyond  
the east."

There was a discreet silence after  
that, while the two girls—for despite  
Miss Clare's "school-ma'am" dignity  
she had barely gained her twenties—  
sat looking out upon as dainty a land-  
scape as ever found its way to canvas.  
A low, deep valley bounded on each  
side by sloping woodlands; here and  
there a farm-house, nestled among  
trees; in the centre a little white  
church, looking cream-colored against  
the glittering snow; beyond, the strong  
mountains, with the sunset glory over  
all. Hot tears came to Janet's eyes.  
Those mountains she had loved from  
childhood. Sometimes she felt as if it  
were they alone that had first made her  
long for "something else, something  
better." Now their still calm only  
made her lot seem more bitter. There  
were peace and sunshine, then, for all  
the world save her!

"Such a funny thing happened in  
school to-day," said Miss Clare, as she  
looked up from her knitting; but Janet  
cried in a quick, sharp voice: "What's that,  
Miss Clare? Look! coming up our lane!  
It's a runaway horse, and there's a man  
in the sleigh."

Miss Clare looked, and held her  
breath. The horse was dashing madly  
through the piled-up snow. The lane  
was narrow, with steep little inclines  
here and there; it seemed as if destruc-  
tion were inevitable.

"If the pasture gate is shut!" she  
gasped; but just at that moment over  
went the sleigh, while the horse dashed  
on, leaving his driver motionless by the  
orchard wall.

Never before had old Dobbin known  
such a rate of speed as he was forced to  
take that day. Nevertheless, it  
seemed to Janet an eternity before her  
father returned, leading the horse, now  
scared and trembling, while his driver  
was wrapped in blankets and lying on  
the old wood-sled. He came to con-  
sciousness some after he was carried  
into the warm kitchen, and even before  
the doctor arrived announced that he  
thought he had received no injury more  
serious than a broken arm. The doctor  
corroborated the statement. The stran-  
ger was a grim-looking man, past mid-  
dle life, with cold, steel-blue eyes which  
glittered beneath shaggy eye-brows.  
He gave neither his name nor address,  
and seemed to wish for no intercourse  
with those about him, only saying, with  
a stiff little bow to Mrs. Armstrong, as  
she was hurriedly making ready the  
"spare chamber" for his reception, "I  
seem likely, madam, to give you some  
trouble during the weeks to come; but  
I am able to make full compensation."

"Humph!" growled Janet; "now mother  
will lose all the pleasure she would have  
had in taking care of him! Why can't  
folks be gracious?"  
The days and weeks that followed  
proved even harder for the girl than  
the "first day of Lent" had promised.  
The "spare chamber" was a little

room opening directly from the parlor,  
and therefore Janet was appointed  
"day nurse." The door was kept open  
between the rooms, and she had a little  
bell by her side which she jingled vigi-  
lantly whenever she thought, from her  
restlessness, that the patient needed  
care. She did not enjoy having her  
privacy thus invaded.

"You see, Miss Clare," she said snap-  
pishly, "I can't even be alone in my  
bedroom."

"I see," was the laughing reply.  
"Well, perhaps there's your chance for  
'doing something.'"  
Janet smiled grimly. Much likelihood  
there was of her doing good to that  
man! Not a word had been exchanged  
between them since he entered the  
room, not even good-night or good-  
morning, as strong brother John carried  
him back and forth. He seemed utterly  
unconscious of her presence. The doc-  
tor said he was suffering great pain  
during the first two weeks, but he gave  
no sign beyond an impatient tossing  
and twisting of the bed-clothes. He  
was so quiet that the girl came, at  
times, almost to forget his presence—  
to toss about, and groan, and even fume  
to herself in an underbreath.

By and by she found a strange fasci-  
nation in watching his face as he lay  
with half-closed eyes. It looked as if  
it were meant to be fine and noble, but  
in some way, it had failed and was only  
hard and cold. She wondered how, or  
why. She said so to Miss Clare one  
night, and Miss Clare answered suc-  
cinctly: "Hard thoughts make hard  
lines." Somehow the words clung to  
the girl. Why, hadn't she been think-  
ing hard thoughts all these weeks? She  
thought of the sentence the next morn-  
ing when Mary told her she "looked  
black enough to sour milk." She  
thought of it as she looked on the stran-  
ger's face. "God help me!" she cried  
suddenly, "don't let me get bitter and  
cold!"

That was the beginning of Janet Arm-  
strong's struggle. Just when it ended  
she never knew, only the next afternoon  
she awoke from a feverish dream, to  
find, with surprise, that the bitterness  
had all gone out of life, that even her sofa  
seemed a resting-place, since, in some  
way, the Father was there. Her eyes  
had gathered such a deep calm when  
Miss Clare came in to kiss her that she  
could only say, in a whisper of awe, "I  
see, dear, that the 'wilderness has blossomed  
as the rose.'"

Janet watched the sick man's face  
through the days that followed, with a  
new, strange pity. If only she might  
help him into the light!

One evening, as Mrs. Armstrong car-  
ried in his supper, the man said abrupt-  
ly—

"Why do you all keep out of this  
room? The girl must be lonely. Why  
don't you sit here evenings? I shall be  
asleep; you won't disturb me."

And so it came to pass that that very  
evening the knitting-work and John's  
geometry were transferred to the par-  
lor, though Farmer Armstrong looked  
discontented without the pipe, which,  
in those sacred precincts, was prohib-  
ited. Perhaps, for that very reason,  
his thoughts took a mournful turn,  
and he spoke sadly of the foreclos-  
ure of the mortgage in the spring.

"Is there no help for it?" asked Miss  
Clare.

"I dunno 'f enny. I s'pose I could  
pay the interest, but I'd hev to sell my  
stock sick and clean, and I dunno what  
else. Everything's gone agin me this  
year, and I might as well give up fast  
as last. The farm's no good to me  
without stock, and I won't berry money  
to buy more. I'll go to the poor-house  
fast."

"But won't the man who holds your  
mortgage give you an extension of  
time? Who is he? Do you know  
him?"

"Peter Skinner's his name, and I  
guess skinner's his natur. No, I dunno  
him, only by his letters, but they're as  
cold as the north side of the barn in  
winter. John wrote to him a few weeks  
ago and told him all about it, but he  
wrote back that he couldn't wait now;  
must hev his interest or foreclose. I  
expected he'd be down here before this  
to see about it."

"They say he hasn't got any kith or  
kin, either," said the mother, with a  
weary little sigh, "nobody to save for.  
You'd think that would make him more  
merciful like."

"No, no, other way. If he had  
somebody to love, he couldn't help being  
pitiful. Don't you see? Now there's  
that man in there," lowering her voice  
cautiously. "I think every day, 'Oh,  
if you only had somebody to love you,  
you couldn't look so hard!' They're  
starving for love, these people, and  
they think it's money. We've got the  
love, we can let the money go. Don't  
worry, pappy dear, let him foreclose.  
You can rent a house in the village and  
live plenty of day-work. Mary can take  
in the sewing. I can go out to work, and  
John—he was never meant to be a  
farmer—John can find a chance to learn  
civil engineering and earn pinks of  
money. Oh, you'll be a bloated aristoc-  
rat yet."

"But you want to go to school, Jan-  
et."

"Yes, and I mean to, but I'm only  
seventeen. I can wait."  
The next morning the stranger sud-

denly declared himself able to sit up.  
Janet felt a wild desire to run, as his  
chair was drawn close to her cozy  
fire, but he turned to her and said, with  
a quick smile, "Don't go! Oh, you  
can't! Well, don't want to, then!  
We've been neighbors so long, let's get  
acquainted. You don't look as you  
did when I was brought into this room  
three weeks ago. What's made the  
difference?"

"I suppose I'm—that is—I'm—  
better," stammered Janet.

"Yes, I suppose so, too, but how?  
That's what I want to know. It isn't  
all your ankle. What's put that light  
in your eyes? It's only been there these  
last weeks."

"I am on the bright side, now," said  
the girl, slowly.

"Bright side of what? and how did  
you get there?"

"Bright side of—oh, everything,  
sir—the ankle, and having to give up  
Mrs. Brown's and the night school, and  
father and mother working so hard, and  
the mortgage, and—everything."

"Um! You were on the dark side  
fast enough when I came here. How  
did you get on the other?"

"God helped me"—softly.

"Used me as an instrumentality, per-  
haps?"

"Yes, sir," with a quick gasp.

"Um! I thought so." And there was  
silence.

Presently he turned again to the  
trembling girl and said: "Will you  
read to me, please?" at the same time  
handing her a copy of Hamlet.

Janet had read the play before, but  
never to such an auditor. His terse, ex-  
planatory sentences were a revelation,  
and when he took the book and began  
himself to read, she felt as if she were  
entering upon a new life.

The whole family came to feel so in  
the weeks that followed. The stranger  
seemed suddenly to emerge as from a  
chrysalis. Such rare social powers were  
never before seen in the old farm-house;  
the evenings became perfect festivals.

"We're all renewin' our youth," cried  
the mother gaily; but Janet watched the  
stranger's face with an ever-increas-  
ing interest. She dimly felt that here,  
too, was a battle being waged, and that  
God alone knew whether the good or  
the evil should win.

Easter Sunday came. The stranger was  
to leave them on Monday. Janet's  
ankle was pronounced strong enough  
for use, and the two invalids found  
themselves side by side at the Easter  
breakfast.

It was a perfect day—the first  
glimpse of spring after a long, hard  
winter. Blue-birds and robins were  
singing in the low porch, and Miss Clare  
laid the first crocus by Janet's  
plate. Somehow the very air was filled  
with a holy hush—a calm that had its  
birth in deepest joy.

"I want to shout," whispered Janet.  
"I want to say, 'He is risen in-  
deed!'"

Even the old farmer felt it all, dimly,  
and his deepest thankfulness could only  
express itself by saying, as they rose  
from the table, "Well, it's wonderful  
Easter Sunday, and that mortgage not  
foreclosed yet!"

"Mr. Armstrong," said the stranger,  
in a husky voice, "stop a moment,  
please. I want to speak with you. My  
name, sir, is Peter Skinner. Yes, and  
I was coming to foreclose that mor-  
tgage the very day I was tipped out of  
your door. Here it is. Janet, throw it  
into the fire! I tell you—yes," as the  
girl hesitated, "there is no other way to  
save me. There, I'll do it myself!"

And in another second the lifelong terror  
of the Armstrong family was in ashes,  
while Peter Skinner stood looking into  
the flames with the face of a man who  
had gained a victory.  
"Don't thank me," he said, as they  
tried to speak. "I don't deserve it. I  
was by to means sure, until this very  
minute, that I should do it. You see  
I've been at school in this little room,  
and my text-book has been Janet's face.  
I found out, too, that she was studying  
mine. I heard what she said that night  
you discussed the mortgage. It amused  
me, but it didn't touch my conscience.  
I thought I'd show her that a man with  
a 'hard face' could be agreeable when-  
ever he had any one to love or not. I be-  
gan by playing a part, but some power  
beyond my will has gotten hold of me,  
and I want to make that part real. I  
want really to do what I have seemed  
to do—live for others. I think I've be-  
gun to-day, but I need help. May I  
have Janet for a few days? May she  
go with me as my ward? I will send  
her to school and to college, if she will,  
while she shall help me to get 'on the  
bright side.' There, don't try to speak. I  
see that it's all right. John, will you  
take us to church?"

And so it came to pass that they  
sat together in the straight-backed  
pew—Miss Clare, Peter Skinner, John  
and Janet—and listened to learned ar-  
guments as to the genuineness of the  
miracle of Christ's resurrection. At  
least, they seemed to listen—all but  
John; his eyes sought Miss Clare's  
often than they did the preacher's, and  
by her shy blushes she seemed to know  
the fact, even though her own were per-  
sistently turned the other way.  
"Not a very satisfactory sermon,"  
she said, with a little sigh as they start-  
ed homeward.  
"Janet seems to have found it so,"

said Mr. Skinner, turning towards the  
radiant face.  
"If I want? Oh, the sermon! I'm  
afraid, sir, I didn't hear a word of it.  
When I found he hadn't my text, I just  
preached one to myself, or I guess it  
preached itself to me," she added  
laughingly.

"What was it, Janet? What was your  
text?"

"It was not possible for Him to be  
holden of it," she answered, solemn-  
ly.

"And the sermon?"

"Oh, I can't tell that. I can't ex-  
press it."

"Try!"

"Well, don't you see that's just what  
Easter means? Christ had to rise;  
death couldn't hold Him; and the spring  
had to come back; all last winter's  
snow couldn't hinder the blossoming of  
this little crocus; and my ankle must  
get well, and all the doubts and fears  
about the mortgage had to go away; and  
my bitterness went, and—yours, sir.  
Light conquers; it must conquer be-  
cause it's light. Isn't that it? Isn't  
that what Easter means? It's all a re-  
urrection. It was not possible for  
Him to be holden of it."

Miss Clare was looking full into  
John's eyes now, and that mutual glance  
told the glad tidings of another resur-  
rection—the coming forth of buried  
hope and love.

There was silence for a time, a glad,  
deep silence, then Mr. Skinner said ab-  
ruptly—

"But what if the frost had killed  
your crocus? What if your ankle hadn't  
got well? What if I had forced the  
mortgage? Where would your resur-  
rection have been then?"

"It wouldn't matter," she said, slow-  
ly. "It would have come—some-  
time. There's eternity, you know."

### NEW ENGLAND SOUTHERN CON- FERENCE.

[Reported by Rev. J. F. SHEFFIELD.]  
The 44th session of the New England  
Southern Conference opened in the County  
St. M. E. Church, New Bedford, Mass., April  
9. Large representations of the various ex-  
amining committees convened the day pre-  
vious, and the different classes were examined  
in the several courses of study prescribed  
by the Discipline of our church.

Tuesday evening a large audience as-  
sembled to listen to a very able and deeply in-  
teresting lecture upon the subject of temperance,  
delivered by Rev. J. B. Hamilton, of Prov-  
idence, a member of the Conference. The  
speaker proved himself a complete master of  
the subject which he discussed. The lecture  
was entitled: "The Water of Death." The  
lecturer has provided himself with a valuable  
outline, thus making his lecture more impres-  
sive by a number of stereotyped views thrown  
upon a large screen.

The regular opening of the session was  
Wednesday morning at 9 o'clock. Bishop  
Foster not having arrived, by vote Dr. Talbot  
was requested to take the chair and open the  
Conference.

The sacrament of the Lord's Supper was  
administered, the presiding elders and several  
senior ministers assisting the chairman.

A vote for president pro tem. resulted in the  
election of D. A. Whedon, D. D.



## Miscellaneous.

## THE OLD SPIRIT STILL.

BY REV. W. H. PHARRE, D. D.

Your paper contained, in a recent issue, a quotation that awakened sad memories. It brought up fresh the utterances and the spirit of other days. It was a statement represented to have been made by the venerable senior Bishop Pierce, of the M. E. Church, South, on some of the living issues of the day. We had hoped that with the overthrow of the institution of slavery, and the revolution which effected that overthrow, the sentiments of humanity, of civil and personal liberty, were recognized and admitted; that thenceforth this country was to be, in fact as well as in name, a land of freedom. But alas! how have we been disappointed! True, nominal slavery has been abolished by constitutional amendments and statutory laws, and its further existence forbidden; but its animus remains, and in various ways shows itself in word and act. That portion of our country which had been most affected by it, refuses to admit or accept all the logical sequences which follow emancipation. There is not a hearty and cheerful acquiescence in laws which are the legitimate outcome of the act.

If we could say this only, or chiefly, of men of the world who have lost so much of what they called property; or if it was true simply of politicians who had enjoyed so long the advantages of excessive franchise, on the basis of representation in counting the blacks, who had no vote, which has been lost, it would not be so much a matter of wonder. But when Christians, so-called and taken, and Christian ministers, are found revolting against the law of social and civil progress, in opposition to God and His providence, it is a matter of surprise and grief. We naturally expect time to wear off a feeling of animosity and bitterness, which may have been engendered by the experience of real or imaginary wrongs. Under its healing properties men have often come to bear patiently what at one time they supposed they never could endure, especially if change has been beneficial to the whole. They have seen their error, gladly embraced the new measures, and taken a corresponding position.

Such, we hoped, would be the case in our country, when, as the result of the war, slavery was abolished. Such we know is the case in many instances. There are statesmen, politicians and business men, who openly, honestly and boldly say they are glad slavery is abolished, and who would not restore it if they could. Some church members have said the same, perhaps a majority. But this expression has not been universal or even general—less so in the church than out of it, as a six years' residence at the South since the war has taught us. With many there has not been a full, hearty earnestness in the utterance, as if they did not mean all the expression implied. What has that louder speech, the action, been? Most contradictory of the expression of the lips.

Ministers of the M. E. Church, South, have denounced and condemned the act of emancipation as unjust and tyrannical, and have said it would not stand. They have charged the Methodist Episcopal Church with being the instigator of emancipation (would we deserved that honor!), and that we taught social equality of the races, and, therefore, we have no right to be in the South. But has not all that passed away? Do the Bishop's statements show it? After nearly twenty years of peace and thought, as well as progress in all departments of life, we find the same utterances in substance that were made in 1865. The first pastoral address just after the war was signed by Bishops Andrew, Pierce and Paine, who, after alluding to the fact that "re-construction, or re-union with the M. E. Church, North," as they still persist in calling us, "had been brought before the public by the M. E. Church denominational papers, by preachers and members, in public speeches and resolutions, and that the bishops and missionary secretaries of the same had held a meeting in June preceding, in which it was determined to send ministers into the territory and organize wherever there was an opening, which had been published by order," say, "Under these circumstances, some allusion to it may be proper from us."

After such an ungracious condescension to notice what had been forced upon their attention, they refer to the sending of a delegate from their first General Conference to ours, with an offer of fraternal relations; that he and his offer were rejected, and that he informed us that, having rejected them, they could no more renew them. They proceed and say: "The abolition, for military and political considerations, of the institution of domestic slavery in the United States, does not affect the question that was prominent in our separation in 1844. Nor is this the only difference or the principal one between us and them." "We must express with regret our apprehension that a larger proportion, if not a majority, of Northern Methodists have become incurably radical. They teach for doctrines the commandments of men. They preach an other Gospel. They have incorporated social dogmas and political tests into their church creeds. They have gone on to impose conditions upon discipleship that Christ did not impose. Their pulpits are perverted to agitations and questions not healthful to personal piety, but promotive of political and ecclesiastical discord rather than of those ends for which the Church of Christ was instituted. Without such a change as we see no immediate prospect of in their tone and temper and practice, we can anticipate no good from even entertaining the subject of reunion with them." They go further and say: "Fidelity to what seems our providential mission requires that we preserve our distinct ecclesiastical organization free from entangling alliance with those whose notions of philanthropy and poli-

tics and social economy are liable to give an ever-varying complexion to their theology."

Now take the late utterance of Bishop Pierce: "There will never be organic union between the churches North and South. It is neither desirable nor practical. We want peace and brotherhood. We are willing to wend our way alone, having a Christian salute for all fellow-workers, but upholding our own colors. We have made no strife, nor would there have been strife at any time if the Northern Church had not intruded its preachers and government into our territory. Their presence here is an insult to us, as it implies that we are either incompetent, or not preaching a pure Gospel."

Is not the same spirit clearly discernible in these extracts? We venture to think that the same mind indited both, and they came from the same heart. "There will never be organic union," etc. This sounds very like an *ex cathedra* assertion. No, there will not be if the bishops of the Church South can prevent it. And this they have been trying to do since the war closed. Jesus prays that His people may be one! And why should not the too long estranged branches of Methodism? If we are essentially one in doctrine, church polity and Christian experience, what should prevent? union Oh, we forget; we preach another Gospel! Tell us, O most reverend sir, what it is, that we may repent. For Paul says: "If we or an angel from heaven preach another Gospel, we are accursed!"

Another point presented deserves a note. He says: "Their presence here," i. e., the M. E. Church, "is an insult to us." What makes it imply we are not responsible for. But the same thing might be said of any other church; not only by the Church South, but by us, and all other churches. What then? Does it follow because the Presbyterians, Baptists, Congregationalists, and other evangelists are in the same country with us, we are to count them intruders? Within the legitimate line of Christian work they have an equal right with us. Are we to be counted out by any implication that some soft brain may make? If that is a correct position, what are they in Baltimore, Illinois, Indiana, California, and other parts? That is no excuse or justification for the assertion that our presence is an insult to them. Have they sole and exclusive title by "letters patent from the crown," or what would be more valuable, from the Great King, to the territory? We know they did exercise it for thirty years or more. And when some St. Stephen, like Bewley of Texas and Murray of Arkansas, refused to submit to the claim, and still asserted their right to their own manhood and conscience, they murdered them. They were just as much martyrs for Jesus and His truth as was Stephen or Polycarp. Perhaps these prelates will say the Methodists did not murder them. Who did? And what was it for? They were not Northern abolitionists, but native Southerners. Their crime was adherence to the Methodist Episcopal Church. Their presence was an insult, as ours is now to the Church South.

We might go further and say, within the limit of truth, they became *particeps criminis* after the fact, if they did not like Saul stand by and hold the garments of those who killed them. Not a paper, bishop or priest uttered a word of condemnation against the acts of the perpetrators of them, so far as we know, except a faint word of disapproval from one of their papers. And why should they, if a bishop said then, as now, their presence is an insult? Under the mis-called code of honor, which they have cultivated so long, nothing was more legitimate and natural than to resent an insult and get it, or the cause of it, out of the way. Surely, the Bishop cannot mean in this expression a suggestive wink to the bloods of the South.

We make another quotation referring to the negroes: "The negroes are entitled to elementary education the same as whites at the hand of the State. It is the duty of the church to improve the colored ministry, but rather by theological training than by literary education. In my judgment higher education, so-called, would be a positive calamity to the negroes. It would increase the friction between the races, produce endless strifes, elevate negro aspirations far above the station he was created to fill, and resolve the whole race into a political faction, full of strife, mischief and turbulence. Negroes ought to be taught that the respect of the white race can only be attained by good character and conduct." Query: How can the respect of mankind, including the negro, be attained for the whites? "Their well-doing and well-being all right-minded citizens desire, and would rejoice in. My conviction is that negroes have no right on juries, legislatures, or in public office. Right involves character and qualification. The appointment of any colored man to office by the government is an insult to the Southern people and provokes conflict and dissatisfaction, when, if left as they ought to be in their natural sphere, there would be quiet and good order. The whites can never tamely and without protest submit to the intrusion of colored men into places of trust, profit and responsibility."

There you have the gist of the whole matter. The negro's presence is not pronounced an insult provided he is kept in the place for which "he was created," abject servitude, in his "natural sphere," slavery. But for him to be appointed to office by the government is an insult, and will never be tamely submitted to without protest. He does not say the same of juries and legislatures, though he evidently feels it. Then the apparent admission that they are entitled to elementary education at the hands of the State, the same as the whites, is only a sham. Proof—the immediate declaration that higher education so-called would be a positive calamity to the negro. Why, if the elementary is proper and right?

There can be only one of two grounds on which such a statement can rest. The first is incapability to receive such education. If the negroes, or any class of human beings, are not capable of appreciating and improving opportunities for learning and culture, then do not give them such. It would be an unjustifiable waste of means. But can this ground be maintained? The Bishop knows better. He knows that there is an equal proportion of the blacks with the whites who can appreciate the advantages of higher education, and that there are coming up in the literary world as many, if not more, of the former than of the latter who will be noted as scholars, thinkers and professional men. Indeed, the indications are that in a quarter of a century, nothing interfering, there will be more colored *literati* in the South than whites. The other ground is the condition of caste which attaches to the negro race, from the slavery to which he has been subjected for two hundred and fifty years or more. This the Bishop and his ancestors helped to maintain, and he evidently wants to retain the animus of it still. Does it not look so when he says they "have no right on juries, legislatures, or in public office," because "right involves character and qualification?" Here you reach the cream of the matter. He must not be educated, for that would give character and qualification; then he must not hold office, because not qualified.

And still further, because it would "elevate negro aspirations far above the station he was created to fill." Shame on such episcopal, ministerial or moral teaching! Has the Bishop forgotten the constitutional amendments already? (Acts 17: 26) It is useless for the Bishop to try and smooth over the difficulty into which he runs, and to cover his tracks with the hackneyed statement that "their well-doing and well-being all right-minded citizens desire and would rejoice in." That is equivalent to what has been said a thousand times. The Southern people are the best friends of the negro! Yes, lash-drivers and torturers all thrown in. Then comes the concluding statement: "The whites can never tamely submit to the intrusion of colored men into places of trust and profit and responsibility without protest." No, but they shoot them down as dogs before they protest. It seems from this expression that they intend to do so still.

There is no bitterness of spirit, hatred or animosity, no pleasure to us, in this plain criticism of the words and sentiments of one in so high position in the church and community, whom we have loved and respected for many long years; but there is deep pain of heart, that after the repeated lessons Providence has taught us, and experience has printed on the heart and memory, after all the judgments that have come upon his beautiful sunny South-land—now our own too, thank God!—he and his fellows should be found still willing, like Pharaoh of old, to harden their hearts against the plainest dictates of humanity and Christianity. Has judicial blindness come upon them?

In the afternoon Geo. M. Steele preached in St. Paul's M. E. Church, from John 12: 32: "And I, if I be lifted up from the earth, will draw all men unto Me." At the close of the sermon, F. T. Pomroy, Geo. H. Perkins, Edward Higgins, Elijah R. Watson, Geo. O. Crosby, Geo. W. Coon, were ordained elders.

Joe Paul Cook, at the Common Church, spoke of the needs and opportunities of French Methodism.

In the evening a missionary anniversary was held at the Common Church, addressed by John W. Butler as representative of the mission in Mexico; by James Mudge, recently returned from our missions in North India; W. H. Daniels, recently transferred from the Hawaiian Conference.

Bishop Foster presided at an anniversary of the W. F. M. S. in the Boston St. Church.

**NEW ENGLAND CONFERENCE.**  
(Reported by Rev. A. H. HERRICK.)  
(Continued.)

**SATURDAY.**  
The session opened at 8.30 with a prayer-meeting led by M. E. Wright. This was a good season of prayer, though marred by the absence of too large a number of the brethren.

At 9 A. M., the journal of yesterday was read, slightly corrected, and approved. G. F. Eaton presented the report of the committee on the Episcopal Fund, recognizing the entire propriety of throwing the support of the chief pastors upon the societies. The vote for reserve delegates was announced: Whole number, 138; necessary to a choice, 70. D. H. Elia had 88, S. F. Upham 86, and they were declared elected.

Took up the 10th Question: "What local preachers have been elected deacons?" Albert C. Jones, Wm. H. Summers, Edward P. Childs, Emanuel C. Charlton, Henry A. Jones, Albert R. Archibald, were recommended from their respective quarterly conferences, were favorably represented by their presiding elders and by the committee on ex-aminations for local deacons' orders, and were elected to be ordained local deacons.

The committee on the first and second years' examinations reported J. W. Higgins favorably, and he was admitted to full connection in the Conference. Resumed the 19th Question: "Who are the supernumerary preachers?" K. Atkinson, J. C. Ingalls, N. D. George, F. Fisk, J. M. Mars, H. P. Hall, D. K. Banister, W. F. Lacont, H. S. Booth, W. Smith, J. L. Ealey, J. W. Merrill, were continued in this relation. N. D. George addressed the Conference, asserting his adherence to strict Methodism, and his desire to preach when he could have opportunity. Letters were read from Houghton, S. Booth and J. W. Merrill.

At 10 o'clock of the day was the memorial services, Mark Trafton presiding. Memoirs were read of D. Walt, Randall Mitchell, Samuel Kelley, Mrs. C. P. Lyford, Mrs. R. W. Allen.

A resolution of sympathy with J. Candlin in his long-continued illness was unanimously adopted. The memoirs were adopted.

The trustees of the Conference presented their report by their treasurer, S. Cushing; it was accepted and placed on file. The 16th Question was called: "What local deacons have been elected elders?" Elijah R. Watson and Geo. O. Crosby, having been local deacons four years or more, and being recommended by their respective quarterly conferences, declared their belief in our doctrines and their willingness to conform to our Discipline, and retired. The committees on examination reported favorably, as did also their presiding elders, and they were elected to local elders' orders.

Solomon E. Breen, having passed the required examinations, and being represented favorably by his presiding elder, was elected to the same orders.

E. L. House was reported to have passed a satisfactory examination, his presiding elder recommended him, and he was elected to local deacons' orders.

Jean Paul Cook, a representative from the French Methodist Church, was introduced, and addressed the Conference. After he had briefly set forth the needs and opportunities of evangelizing religion in his land, he was invited to take a collection for the work he represents.

Secretary A. H. Gillet briefly represented the needs of the Sunday-school Union, asking that the churches give aid in the form of second-hand books, as well as in increased collections.

Geo. M. Steele presented the report of the Freedmen's Aid Society. The report objected to the custom at present prevailing of devoting Freedmen's Aid money to schools exclusively for whites. It denounced all such catering to the vile spirit of caste, and declared that we do not feel at liberty to employ language which would adequately express our detestation of such a course.

The time was extended. This report was made the order of the day at 10 A. M. on Monday.

Notices were given, and the Conference adjourned with the doxology and benediction, at 12.10.

The first exercises of the afternoon were for the children. After singing and prayer by W. N. Richardson, Geo. M. Stanley and L. B. Bates addressed the large audience, which comprised a considerable number of children.

At 3.45 occurred the anniversary of the Sunday-school Union, with an exceedingly interesting address by A. H. Gillet, secretary of the Western and Southern branch of the work, setting forth the great needs in the South and West. The greatness of the opportunity may be inferred from the rapidity with which new work is springing up, while yet we are not doing a tithe of what we should. In one Conference in the Northwest where we had forty-seven appointments one year ago, this year the Bishop read off ninety-seven.

In the evening the anniversary of the Freedmen's Aid Society was held. J. W. Hamilton presided, and E. A. Smith offered prayer. The chairman stated that since its origin the Society has disbursed nearly \$1,250,000. The past year its receipts were \$178,000. The Society has \$450,000 invested in permanent school property, and has trained in its schools some 80,000 pupils. The Conference which has made the largest increase in collections this year is the New England; and the Louisiana comes next on this point.

S. L. Rogers asserted that the colored members in the South do not of their own accord desire separate Conferences.

Geo. M. Steele spoke in strong reprobation of all recognition of any color line.

H. W. Kuy, of Tennessee Conference, also addressed the audience.

**SUNDAY.**  
The Conference fore-feast, held in the Common Church, and led by Wm. Gordon, was attended by a large gathering of people, and characterized by much of the freedom and union usual on such occasions.

Bishop Foster not being well able to preach, the sermon was by President Wm. F. Warren, from 1 Peter 1: 5: "Kept by the power of God through faith unto salvation." A vast audience listened with interest to his earnest and eloquent proclamation of the Word.

After the sermon the following were ordained deacons: Chas. M. Hall, Albert C. Jones, Wm. H. Summers, Edward P. Childs, Emanuel C. Charlton, Henry A. Archibald, Henry A. Jones, Edwin L. House.

In the afternoon Geo. M. Steele preached in St. Paul's M. E. Church, from John 12: 32: "And I, if I be lifted up from the earth, will draw all men unto Me."

At the close of the sermon, F. T. Pomroy, Geo. H. Perkins, Edward Higgins, Elijah R. Watson, Geo. O. Crosby, Geo. W. Coon, were ordained elders.

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**MONDAY.**

After a half-hour prayer-meeting beginning at 8.30, and led by A. W. Baird, at 9 the secretary read the journal of Saturday, and it was approved.

Wm. Allen moved that, as J. W. Lewis, E. Othman, T. M. Tracy will next year have completed fifty years in the travelling ministry, a semi-centennial service be arranged in which they shall participate.

Voted that when we adjourn it be to meet at 2 P. M. for a Conference session.

The report of the committee appointed to prepare a memorial to the General Conference with reference to the extension of time in certain cases, presented their report, which was adopted without discussion.

L. R. Thayer, having read a portion of a letter from Wm. Butler who is now revisiting the scene of his former labors in India, stating that he intended, on his return to America, to give his whole effort to spreading information as to mission work and arousing effort in behalf of the same, offered resolutions expressing gratitude for the preservation of the health of Dr. Butler and his family during their absence, and for the good advice and help by his journey, also requesting the Bishop to appoint Dr. Butler Conference missionary. The resolutions were adopted.

Resumed the 15th Question: "Who are admitted into full connection?" By an oversight on a previous day, J. W. Higgins had been voted into full connection without having answered the disciplinary questions; accordingly, he was now called forward, made satisfactory answer to said questions, and was properly admitted into full connection.

Took up the 16th Question: "Who are the supernumerary preachers?" John A. Cass, P. C. Sloper, Jonathan Neal, W. E. Dwight, Justin S. Barrows, were granted such a relation.

Took up the 19th Question: "Who are the supernumerary preachers?" J. W. Lewis was given this relation; as was also G. Hughes, N. Soule, J. W. Coolidge, G. Chapman, J. Hascall, J. M. Clark, M. Bemis, W. Merrill, J. Porter, G. W. H. Clark, C. H. Vinton, A. C. Godfrey, J. Porter, C. Vinton, and G. W. H. Clark addressed the Conference, the former stating that he preaches about twice a week, but has no time to go into philosophy and evolution, religion occupying all his time. Letters were read from the pastors of the charges within whose bounds J. Porter and J. A. Ames reside.

On motion of C. S. Rogers, the presiding elders were made the committee on Missions.

A committee was appointed, consisting of C. N. Smith, R. W. Allen, Jos. Mansfield, James Porter, Charles Young, to report to the Conference what action will in their judgment be best as to the Conference relation of J. A. Ames.

It was announced that D. Walt, R. Mitchell, S. Kelley have deceased during the year. J. W. Bashford was announced as transferred to the Maine Conference, and J. W. Johnston as transferred to the Newark.

W. H. Cook was announced as withdrawn at his own request; the Bishop stating that if within one month Bro. Cook should wish his parchments returned, his presiding elder should have authority to return them at the next session of the Conference.

A committee consisting of C. S. Rogers, S.

Cushing, and J. W. Hamilton was appointed to nominate triers of appeals.

George L. Collier was granted a location at his own request.

W. R. Clark presented the report of the committee on the Wesleyan Orphanage, and the Conference, by adopting the resolutions, pledged themselves to hearty support of the same.

The time for which the Freedmen's Aid report was made the order of the day having already passed, said report was taken up and adopted without discussion.

Y. M. Simon presented the report of the committee on Sabbath observance. It was adopted without discussion.

B. K. Peirce presented a resolution expressive of cordial sympathy with Jean Paul Cook in his mission to this land in behalf of French Methodism. Adopted.

The report of the committee on Seamen, recommending a committee of five to report on this subject at the next session of the Conference, was presented by W. R. Clark. L. B. Bates spoke at length on the subject of the report, and it was adopted.

C. P. Lyford read the report of the committee on Mormonism, declaring it a system of civil government, a well-organized system of crime and outlawry, an ecclesiastical despotism; that it has acquired and is acquiring civil control in many States and Territories, and is a life from the beginning and a monstrous scheme of licentiousness and other moral abominations; and resolving (1) that Mormonism is not entitled to the protection secured by the guarantee of religious liberty to American citizens; (2) that we regard with great satisfaction the wise and vigorous measures for the extirpation of Mormonism recommended by President Arthur.

N. T. Whitaker read a resolution presented by N. D. George, instructing our delegates to General Conference to use their influence to secure in the coming General Conference a commission to report at the General Conference of 1885, respecting a revision of the Discipline. Adopted.

D. Sherman presented this resolution:—Resolved, That our delegates to the next General Conference be and hereby are instructed to use their influence to remove all distinctions of sex in the offices of our church and ordinations to our ministry.

D. Sherman, W. F. WARREN.

Adopted without discussion.

Wm. F. Warren presented at length the report of the committee on Education. Geo. Prentice represented the interests of Wesleyan University, and W. F. Warren set forth the truly cosmopolitan character of Boston University, whose landed estates and whose memberships are in many lands. L. Crowell, financial agent of Wilbraham Academy, stated that the subscription to annihilate the debt resting upon that institution amounts now to \$15,200; annuities to the amount of several thousands are secured; a scholarship has been provided by W. F. Mallahan (\$500), Wilbraham of some Methodist preachers' daughter, \$7,000 is still needed to liquidate the debt. These reports showed in general a satisfactory condition of affairs as to literary standing and Christian tone. At Wilbraham there has been a most excellent religious interest. Financially, there is still need of largely increased funds. The report on education set forth that the greatest educator on earth is the Christian Church; recommended that we always preach the annual sermon on education, and that we make this year, which is commemorative of the organization of our church, a year productive of great results to the cause of education.

Moved and carried that the committee on the Centennial be continued, with power to take appropriate action.

The committee on the case of J. A. Ames reported as follows: "Information received and papers submitted show the financial circumstances of Brother Ames in so confused and unsatisfactory a condition that they lack time and information from parties interested; and they deem it impossible to consider his case sufficiently at this time, and are unanimous that it be referred to his presiding elder for investigation at his earliest opportunity."

The case was so referred; but subsequently this action was reconsidered.

The committee appointed to nominate triers of appeals reported the following names, and they were elected: David Sherman, L. Crowell, W. R. Clark, E. R. Thorndike, Wm. McDonald, C. D. Hills, Z. A. Mudge.

Adjourned to meet at 2.

The session opened at 2 P. M., W. R. Clark in the chair. S. C. Carey offered prayer, and the secretary read the journal of the morning, which was approved.

George Prentice, of the special committee on Case, read the following memorial to the General Conference:—

WHEREAS, We believe that the policy of the separation of our Conferences on the ground of complexion, race, or social condition, tends to perpetuate and intensify the degradation of one portion of our membership, and to make subordinate to the principles of free civil society and to the spirit of the Gospel; and

WHEREAS, We are convinced that such a separation involves an uneconomical and wasteful use of the means contributed to our benevolent societies; therefore,

Resolved, 1. That the General Conference be respectfully requested to take such measures as shall abolish the caste or race condition of membership in our Annual Conferences in so far as such a distinction has the sanction of the church, and to unite in one any two or more of our Annual Conferences occupying the same territory.

2. That the General Conference be also requested to urge upon the Freedmen's Aid, the Missionary, and the Church Extension Societies, (1) that no conference be given or extended to any institution of learning anywhere from which any person is excluded because of complexion or race; and (2) that no conference be given or extended to any institution of learning anywhere from which any person is excluded because of complexion or race; and (3) that no conference be given or extended to any institution of learning anywhere from which any person is excluded because of complexion or race.

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## The Sunday School.

## SECOND QUARTER. LESSON IV.

Sunday, April 27.

1 Corinthians 8: 1-13.

BY REV. S. L. GRACEY.

## ABSTINENCE FOR THE SAKE OF OTHERS.

## I. Introductory.

1. GOLDEN TEXT: "If meat make my brother offend, I will eat no flesh while the world standeth" (1 Cor. 8: 13).

2. CIRCUMSTANCES: Part of the same letter written by Paul to the church at Corinth from which our last lesson was taken.

## II. Expository.

1. The True Knowledge (vs. 1-6).

1. Knowledge.—Paul intimates that every man has an opinion about this matter, and each one thinks he is right and contends for his own opinion. Knowledge puffeth up.—Earnest contention for our own opinion is apt to have the effect of making us conceited and vain. Mere opinions, or knowledge without religious love, do not elevate and refine men; but with love, or charity, in the heart, there will be the death of the conceited claim of knowledge. He that knows most is modest in his claims of knowledge, best understands his own ignorance, and is most conscious of his imperfections. R. V. "Love edifieth." Love by its very nature purges out of us our powers for the good of others. The edification here meant combined the theoretical and practical elements, and comprises everything which serves to advance the Christian life" (Nander).

2. Think that he knoweth.—conceited knowledge, vain presumption. His pride in what he does know becomes a barrier to the search for deeper knowledge. He will not take pains to inform himself and come to the truth which may expose his ignorance. As he ought—in a true spirit of humility, teachable.

"If any one is conceited of his knowledge, is so vain and proud and self-confident that he is led to despise others and to disregard their true interests, he has not yet learned the very first elements of true knowledge as he ought to learn them. True knowledge will make us humble, modest, and kind to others. It will not puff us up, and it will not lead us to overlook the real happiness of others" (Barnes). "It is one thing to know, and quite another to know it as we ought, so as to improve our knowledge. Much may be known when nothing is known to a good purpose, when neither ourselves nor others are better for our knowledge" (Henry).

3. If any man love God.—Paul urges all not to be too set in their own opinion, but in a teachable spirit seek to know truth. The best way to secure that is by submitting ourselves first to God; then by love to God we will be drawn into love for our fellows, and if we love men, we are much more apt to give patient and respectful hearing to their views.

"Where love for God exists, there the individual is known by God. God has in knowing him taken him up into himself, and by this he is translated into the sphere of spiritual light and life, and where there streams into him the very light of knowledge. Thus the being known by God has intelligence for its essential result, even as the love of God begets in us love for our neighbor—brotherly love" (Dr. King). "That they love God are most apt to be taught of God, and to be led by Him to know, as they ought. How much better it is to be approved of God than to have a vain opinion of ourselves" (Henry).

4. As concerning eating.—The Jews had many traditions based on the voice of the Levitical law concerning meats clean and unclean. They thought defilement of soul came from defilement of body, which in some cases might be as, in the use of intoxicating liquors as a beverage.

"The Karaites were a sect of the Jews who scrupulously held to the letter of the sacred writings, taking that alone as authority. The traditions were those who followed the voice of the elders, interpreting the divine testimonies by their decisions. The Talmud says: 'It is unlawful to receive any benefit from any kind of heathen worship, or from anything that has been offered to an idol.' The animals that are destined and prepared for the worship of idols are universally prohibited, and particularly those which bear the mark of the idol. This should be maintained against the opinion of the Traditionists, who think that we may lawfully use these kinds of animals, provided they are not marked with the sign of the idols."

It was customary, after the blood and life of an animal had been offered in sacrifice as an idol, to sell the flesh in the market, with that of other animals which had not been so sacrificed. The sign of the idol placed upon the animal consisted of gilding the horns, weaving with garlands, concealing fillets, etc. Some Jews, knowing of this custom, were very scrupulous. They abstained from the use of such meats, and would not buy or use any that did not bear the mark of the high priest. Just as Jews will not today eat any meat unless prepared according to the requirements of their ritual. Hence in every city may be found meat markets bearing on their signs the Hebrew characters, which show that they thus prepare their meat. Eating the meat offered to idols was considered equivalent to accepting the doctrines of the idol, and feasting and having communion with the idol, which was idolatry. Thus to eat was to identify one's self with idolatry. Now Paul says that an idol is nothing—represents no real thing. The thing it stands for has no real existence in the world; so that the idol is powerless, and not more so than that of which it is said to be a likeness. Paul says in 1 Cor. 10: 20, that they who worship idols worship "devils"; but the devils of idolatry, such as Jupiter, Apollo, etc., had no real existence. No God but one.—There is no other God but Jehovah, though many persons might claim as deities imaginary beings. Therefore the heathen objects of worship were not gods.

"So-called gods—conceptions to which the name of God is given. The fancy of the Greeks provided with deities the heavens, visible and invisible, and the mountains, woods and rivers of earth" (Best). "Christians say 'in heaven' means the sun and stars worshipped by Persians and others; 'on earth' the gods and demigods in human form as in Greek mythology" (Whedon).

6. The Father.—the relation God holds to all creatures. He is the universal Father of the race. This God is not two or three gods, for there is but one Supreme Jehovah; and yet the Scriptures declare as distinctly that Christ is God and the Holy Ghost is God; hence we must conclude "these three are one." Not three and one of the same essence; yet they are but one being, though of three personalities. One Lord—one administrator of affairs in heaven and on earth, upon whom all things are committed for government. "All power is given unto Me in heaven and on earth," etc. He was the Creator, and is the Upholder of the universe. "For by Him were all things created" (Col. 1: 16).

7. The Weak Conscience (verses 7-12).

7. Conscience of the idol.—Inasmuch as all men have not the knowledge that an idol is nothing more than a piece of wood or stone, and our Heavenly Father alone is God, they still have compunctions of conscience if they eat meat which has been in any measure connected with idolatrous services. Conscience being weak—either uninformed, and regards that as wrong which is not in fact so, or is not clear and certain in regard to what is right for them to do. Men are defiled

in their moral nature if they do that which they believe to be a sin. They do that so, sin against their own conscience and bring themselves under condemnation.

"Here it denotes a conscience possessed with the idea that an idol is a real being; so that this idea influences his judgment in regard to his conduct, and in this case it stamps the eating of the flesh as an immoral, sinful act, altering the whole religious state and relations of the Christian who eats" (Dr. Kling).

8. Most commendeth us not to God.—The mere act of eating this or that cannot defile our moral nature unless the act connects us with something that has a moral character in it, such as the injury of our physical nature or leading somebody else to do that which is to them morally wrong.

"Eating and drinking are in themselves indifferent actions. It matters little what we eat. What goes into the man of this sort can neither defile nor purify. Flesh offered to idols may be in itself as proper for food as any other, and the mere abstaining from eating has no virtue in it" (M. Henry).

9. This liberty of yours.—If it is a matter of indifference to us, then the Christian law of charity and helpfulness requires that we should regard the weakness of others and not offend them, or cause them to offend against their conscience. "The particular stumbling in this case would be the tempting them to act against their conscience—a practice abhorred by all others dangerous to a Christian" (Alford).

10. Conscience—emboldened.—Dr. Lightfoot gives many quotations from the rabbinical writings to show that the Jews had many fine-spun theories concerning entering and eating in heathen temples, and even worshiping there, provided the mind be toward the true God.

"When, therefore, said the apostle, the weak Jews who abhorred idols, or the Gentiles never converted from the worship of them, may see the doing the same thing which they see the heathen do in honor of their idols, and that in places appropriated to their worship, will they not be tempted by the example of such a strong and knowing Christian, to conclude that either idolatry is by Christians accounted no sin, or that the idol deserves some honor, and so comply with them from these erroneous principles in eating things offered to idols" (Dr. Whitty).

The tendency of the exercise of one's lawful rights, then, in eating might cause some new converts, or others who did not see your act in the same light as you do, to do that which would be wrong for him to do in the state of his conscience, and thus he would be led into sin—a blunting of the edge of conscience—apostasy and ruin.

12. When you so sin.—By wounding the conscience of a weak brother we sin against Christ. In this we manifest an absence of the spirit which characterized Jesus. We fall to follow Him and have His mind in us. Christ is in such sympathy with His own children, that He takes what is done to them as done to Himself. Paul had learned this when, stricken down at the gates of Damascus, he heard a voice saying, "Saul, Saul, why persecutest thou Me?" when he had been persecuting Christians.

13. Total Abstinence (v. 13).

3. Make my brother to offend.—to make a brother fall, to contribute in any means to his ruin. Flesh—not only the particular meat offered to idols but all reference had to meat as food, but all meat of all kinds. I will.—As for me.

"Mark how delicately the apostle passes from the second person plural, 'ye,' to the first person singular, 'I.' He enjoins upon them a somewhat burdensome 'take heed,' but when it comes to the intensity of perfect self-denial, he takes it upon himself. It is a sublime, nay, a daring height of self-sacrifice, rising to the level of an apostle, and that apostle, Paul" (Whedon).

Paul declares his purpose to abstain from the use of meat if thereby any brother may be tempted to sin. He is ready to deny himself even to the greatest extent if by his action of liberty he would be apt to make another sin. By expressing his own deliberate purpose of self-denial, he shames those who indulge in unloving use of liberty.

## III. Inferential and Suggestive.

1. Love is superior to knowledge. A well-informed mind is good, but a loving heart is better. For the connection of knowledge and love see 1 John 4: 7, 8: "He that loveth not knoweth not God; etc." "Educate, educate, should be the watchword of our country, but it should be the education of the heart and the conscience as well as of the intellect—education transfigured by religion and morals. True education, and only true, will save our country. Herbert Spencer says: 'Education alone never makes a better man.' Creeds pasted on the memory, and principles learned by rote, lessons in right and wrong, will not eradicate vicious propensities. All history, both of the race and the individual, goes to prove that in a majority of cases precepts do not act at all; but if in place of making a child understand that this thing is right and the other wrong, you make it feel that they are so, if you make virtue loved and vice loathed, if you produce a state of mind to which proper behavior is natural, spontaneous, instinctive, you do some good" (Social Statistics). "So much as thou lovest, so much thou knowest" (Bernhardt).

2. Pride spoils even the best efforts. "A bubble in its iridescence is beautiful to look upon, yet is full of wind only." We should ever remember that at the best our knowledge is but partial, very far below completeness. "Knowledge, or at least a high conception of it, is very apt to swell the mind, to fill it with wind and so puff it up. This tends to no good for ourselves, but is often productive of harm to others" (Henry).

3. Even the weakest brother is of great account, since for him Christ died, and any contempt or harm done him falls on Christ. All sins against our neighbors are sins against Christ. Hence David says, when he had grossly wronged a fellow, "Against Thee and Thee only have I sinned, and done this evil in Thy sight" (Ps. 51: 4).

4. "Food belongs to the outer man; therefore of itself can have no effect upon our Christianity"; yet there is an important question for every one to ask before indulging in any indifferent act: What effect will this act have upon others? "This holds good of all such acts which, though not in themselves sins, yet cause others to offend, such as associations, amusements, fashions, etc. He who says, 'Why should I care? Let him be scandalized who will; God knows my heart, that I do not cling to these things,' let such a person understand that he has neither repentance, nor faith, nor love in his heart. God knows that he clings not only to these things, but to the world and the devil too. What! Thou wilt not yield one hair, and carest not whether thy neighbor's life or death is in thy doing" (Starker). Our actions are not to be altogether controlled by our personal likes and rights, but we must also always regard our relations to other men, and from the probable effect of our acts on them should shape our course as to help rather than injure others. "If thy freedom betrays others, thou fastest thyself."

5. "From this a very practical lesson may be taught on how the strong should treat the weak—duty versus rights." He that walks in love will neither yield to the arrogant, which is to deny Christ, or willingly injure the weak, which is to sin against Christ. Let every moderate drinker of intoxicants know that his act will greatly endanger many weak

brethren, and if he is a noble man or a true Christian, he will be willing to deny himself a slight gratification lest he should lead another to commit a great injury to his soul, his body, and possibly to his family.

6. Oh, the grandeur of personal influence! Sometimes unconscious, yet very deep and far-reaching. Self-restraint and renunciation bring no dishonor or injury to others. "Any fear of appearing weak and pious makes such persons truly weak."

7. We should not only try not to offend the weak brother, but we should very earnestly seek to enlighten his mind and conscience. Paul's resolution is the only proper one under these circumstances.

## IV. Illustrative.

1. Lord Macaulay says: "When we talk of men of deep science do we mean that they have got to the bottom or near the bottom of science? Do we mean that they know even in their own special department all that the smatterers of the next generation will know? Why, if we compare the little truth that we know with the infinite mass of truth that we do not know, we are all shallow together; and the greatest philosophers that ever lived would be the first to confess their shallowness."

2. A little boy who lived in the house of a heathen, one day took a stick and broke all the images except the largest, in whose hands he placed the stick. When the man discovered what had been done, he sternly demanded who had done it. "Perhaps," said the boy, "the big idol has been beating his little brothers." "Nonsense!" said the man. "Don't talk such stuff as that! Do you think I am a fool? You know as well as I do that the thing cannot so much as raise even its hand. It was you, your little rascal, and I will pay you by beating you to death with the same stick." And seizing the stick, he was about to carry the threat into execution, when the boy said, "How can you trust to a god so weak that a child's hand can destroy him? Do you suppose that if he cannot take care of himself or his companions, he can of you and the world?" This led the man to stop and reflect, and was the means of his seeking the missionary in the school where the boy had been instructed, and both were led to accept and worship One who could say, "All power is given unto Me, in heaven and on earth."

3. A commercial traveler for a great concern frequently traveled on the Sabbath in order to be with his family. On his return one day his little boy said to his mother, "Mamma, how is it that dear papa, who is so good, travels on Sunday?" The mother answered, "It is because he has so much to do. If he acted otherwise, he would not have any time to spend with his family." The little fellow was in deep thought for a little while and then said, "Well, mamma, does God allow us to break His commandments when it seems necessary to do so?" This was related to the husband and father, who said, "My dear, it is the last time. I am reprieved justly by my own child, and I will never again do what may prove a stumbling-block to our children. They shall never have it to say their father's example led them astray."

4. "I wish I was dead," said a little sensitive boy one day to his mother. "Why?" asked she. "Because the boys all tease me so about father, and I don't want to go any more to the tavern to bring him home." Some time after this the mother missed her boy, and after a long search everywhere about the house, she, etc., found him hanging by the neck in one corner of the barn. She burst into violent grief, crying, "O my son, my son, is it you?" She felt his cold hands, and he was quite dead. Over his body as it lay in the coffin the father promised never to drink any more rum. For a long time he kept his promise. One day, however, while he was in a store where liquors were sold, the deacon of the village church came in and asked for brandy, a small quantity of which he drank, and left the store. The poor weak man began to debate with himself. He became very uneasy; he went out and walked about the store, then went out and came in again. A great conflict was going on. He was in silent thought. At length he went up to the counter and asked for a little brandy, saying, "I guess I can drink a little brandy as well as Deacon P." He did drink; then his old appetite was fanned into a flame, and he soon became as hard a drinker as ever, and died a drunkard.

5. Interrogative. [Questions for written examination.] 1. In regard to this subject of eating things sacrificed to idols, what did they all have? 2. What did they know about it? 3. Did all really have this knowledge? 4. If a man ate without this knowledge, what injury was done him? 5. What might their liberty become, therefore, to these weak ones? 6. If a weak brother saw them eating in the idol's temple, what evil effect would it have? 7. What fatal effect might it have? 8. In sinning against him, against whom do they sin besides? 9. What does Paul resolve in view of this?

Horsford's Acid Phosphate. As an Appetizer.

Dr. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and a good appetizer."

ROOD'S SARSAPARILLA. Is designed to meet the wants of those who need a medicine to build them up, give them an appetite, purify their blood, and oil up the machinery of their bodies. No other article takes hold of the system and hits exactly the spot like Rood's Sarsaparilla. It works like magic, reaching every part of the human body through the blood, giving to all renewed life and energy. \$1 a bottle; six for \$5.

AN UNBELIEVABLE CONTINUED.—REV. F. R. WAT, of Littlefield, Conn., says: "I am on principle opposed to the whole list of special medicines, contending so much that it is pure quackery. Dr. Warren's Wild Cherry and Sarsaparilla Troches have a cathartic action, and the Troches have relieved me. I am very glad to add my testimony to their value."

ENTREPRENEUR.—Paine is doing, probably, the largest furniture business of any in New England, if not in America. Confined principally to manufacturing, finishing and selling their own products and importations, they have but little competition. Their Warerooms are very attractive; lighted through the day by electric lights. They sell for net cash, one price, wholesale or retail, believing house-keeper's ready cash as good as a dealer's. Fully 25 per cent, is saved by purchasing of them, and selecting from choice new styles and have every thing warranted as represented. Entrances to warerooms, 141 Friend Street, and 48 Canal Street, opposite the Maine Depot, Boston.

My daughter was troubled with Heart Disease, for 6 years, given up by physicians, had sinking spells, constant pain, great swelling over her heart extending to left arm, and severe spells of neuralgia extending over entire body, doctors could not help her. Dr. Graves' Heart Regulator cured her within 3 months.—James Tilton, Concord, N. H. \$1 per bottle at druggists.

"DUTY AND PLEASURE" prompted Rev. R. F. White, of Greenville, N. Y., to write that "in eight hours after his wife began to take CUTICURA for an attack of inflammatory rheumatism, she surprised all by walking from room to room, comparatively free from pain." The "Specific Cure," as Mr. White calls it, went directly to diseased parts, reduced the inflammation, assuaged the pain, and worked a rapid cure, as it invariably does.

I found positive relief from Catarrh with Ely's Cream Balm, was troubled for years. No doubt a thorough use will cure a majority of cases.—E. D. Norton, Wilbraham, N. Y.

If you have a listless, discouraged feeling, and get weary with but slight exertion, very likely your liver is torpid. Take Ayer's Pills and they will cure you.

Cuticura. A POSITIVE CURE for every form of SKIN & BLOOD DISEASE. PIMPLES, SCORFULA, TO CLEANSE THE SKIN, Scabs, and Boils of itching, Scaly, Pimples, Copper Colored, Scabs, and Boils, restores the complexion, CUTICURA, an exquisite Skin Beautifier and Tonic, restores the complexion, and cures skin diseases, and for rough, chapped, or greasy skin, blackheads, blotches, and many humors. CUTICURA REMEDIES are the only infallible blood purifiers and skin beautifiers.

Chas. Houghton, Esq., lawyer, 28 State Street, Boston, reports a case of skin Rheum cured by CUTICURA REMEDIES. The most wonderful cure on record. A distasteful case of scales fell from the scalp of a lady, and the scales, which she must die. Cure won't before a justice of the peace and Henderson's most prominent citizens.

Mrs. S. E. Whipple, Decatur, Mich., writes that her face, head, and some parts of her body were almost raw, head covered with scabs and sores. Suffered fearfully and tried everything. Recently she used CUTICURA REMEDIES from a Skin Hunter.

Sold by all druggists. CUTICURA, 50 cents. RESOLVENT, 25 cents. POTTER DRUG AND CHEMICAL CO., Boston, Mass. Send for "How to Cure Skin Diseases."

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ENTREPRENEUR.—Paine is doing, probably, the largest furniture business of any in New England, if not in America. Confined principally to manufacturing, finishing and selling their own products and importations, they have but little competition. Their Warerooms are very attractive; lighted through the day by electric lights. They sell for net cash, one price, wholesale or retail, believing house-keeper's ready cash as good as a dealer's. Fully 25 per cent, is saved by purchasing of them, and selecting from choice new styles and have every thing warranted as represented. Entrances to warerooms, 141 Friend Street, and 48 Canal Street, opposite the Maine Depot, Boston.

My daughter was troubled with Heart Disease, for 6 years, given up by physicians, had sinking spells, constant pain, great swelling over her heart extending to left arm, and severe spells of neuralgia extending over entire body, doctors could not help her. Dr. Graves' Heart Regulator cured her within 3 months.—James Tilton, Concord, N. H. \$1 per bottle at druggists.

"DUTY AND PLEASURE" prompted Rev. R. F. White, of Greenville, N. Y., to write that "in eight hours after his wife began to take CUTICURA for an attack of inflammatory rheumatism, she surprised all by walking from room to room, comparatively free from pain." The "Specific Cure," as Mr. White calls it, went directly to diseased parts, reduced the inflammation, assuaged the pain, and worked a rapid cure, as it invariably does.

I found positive relief from Catarrh with Ely's Cream Balm, was troubled for years. No doubt a thorough use will cure a majority of cases.—E. D. Norton, Wilbraham, N. Y.

If you have a listless, discouraged feeling, and get weary with but slight exertion, very likely your liver is torpid. Take Ayer's Pills and they will cure you.

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of Fall River. He presented in a clear and concise manner the great wants of our own Conference bounds. The only thing to regret was that he had not all the time he needed for the important subject. He contended that while we should give for the Foreign Missionary Society, we should attend to the work in our own Conference.

Rev. O. H. Fernald, of Rockville, Conn., was introduced and delivered the second address. He said the spirit of the Gospel is a missionary spirit. After enlarging upon this thought he represented the necessities of the work in the western part of the Conference. His earnest words ought not to be without results.

Mr. Morrison made a few more remarks at the close of Mr. Fernald's address.

Rev. C. L. Goodell, of Providence, was the last speaker of the evening. He made a most excellent appeal, doing credit to himself, the society, and the Conference.

A collection was taken at the close to aid this important work.

[Concluded next week.]

#### NEW HAMPSHIRE CONFERENCE.

[Reported by REV. O. S. BAKER.]

The 55th session of the New Hampshire Conference was opened in St. Paul's Church, Manchester, N. H., Wednesday, April 9, at 9 o'clock A. M.

Bishop Hurst being detained, G. J. Jenkins called the Conference to order, and nominated O. H. Jasper to preside. He took the chair, and J. Pike conducted the religious services, the 78th hymn was sung, the 6th chapter of 2 Corinthians was read, and prayer offered by G. W. H. Clark of the N. H. Conference.

The sacrament of the Lord's Supper was administered, a large number of both preachers and people participating. This service being completed, and the Bishop having arrived, he took the chair and called the Conference to order.

S. E. Quimby, the secretary of the last session, called the roll. Eighty-one answered to their names. When the names of A. K. Howard, Jesse Boyden and J. English were called, it was announced that they had passed to their reward.

S. E. Quimby was re-elected secretary by acclamation, and O. S. Baker, N. C. Alger, and C. H. Leet, assistants.

This being the first visit of Bishop Hurst to any of the New England Conferences, he delivered a brief address.

The time for meeting and adjourning was fixed at 9:30 and 11:45; the first half hour to be spent in devotion.

The presiding elders presented the nominations for the standing committees, which were adopted after one or two changes.

G. N. Bryant was substituted for H. Woodward on the committee on publishing the Conference Minutes.

A committee was appointed on Divorce Reform.

The stewards of last year were appointed to serve the present session.

A report from the Board of Education with reference to the Centennial anniversary was read and referred to the committee on Education.

A communication was read from the Bishops on the contributions of the conference, which was referred to the same committee.

The name of the education committee was changed to the committee on Education and the Centenary Celebration.

On the 20th question of the Minutes: "The character of each preacher examined?" Rev. G. J. Jenkins read a very encouraging report of his work as presiding elder of Dover district. He gave a statistical report showing the number of conversions on each charge, the amount of debts paid, what had been expended for improvements, and the known and unknown, non-resident members.

As the Bishop was about to call the names of each preacher, the question was raised whether we were bound by the vote of the last Conference, which directed every pastor to bring to the Conference for insertion in the Minutes the names of all persons contributing to the missionary cause. The Bishop stated that each Conference was supreme in itself, and must decide what it would do. There was a difference of opinion among the members. Some had raised money with the clear understanding that all names were to be published; others had said nothing about it. Some found the plan worked well; others said it did not work at all. Several names were made; substitutes were offered; much discussion followed; in the previous question ordered; and the Conference, after spending an hour, found itself where the vote of last year left it.

This having consumed so much time, the call of the district was not continued.

J. L. Felt was released from the committee on statistics, and C. J. Chase substituted in his place.

Voted to extend the time.

Rev. A. H. Gillet, agent of the Sunday School Union, was introduced and addressed the Conference.

Rev. Jean Paul Cook, of the Methodist Church of France, was introduced.

The report of the Book Committee was presented by the Bishop and referred to the committee on Tracts.

A draft was ordered on the Chartered Fund of \$100. Also one on the Book Concern for \$50.

The Minutes were read and approved, announcements made, doxology sung, and benediction pronounced by M. T. Cliley.

In the afternoon at 2:30 o'clock, the anniversary of the New England Education Society was held. Rev. W. E. Bennett presiding. Addresses were delivered by Revs. M. V. B. Knox, and C. N. Smith of the New England Conference.

In the evening Rev. C. M. Dinsmore presided at the anniversary of the Sunday School Union and Tract Society. The meeting was addressed by Rev. Jean Paul Cook, of Paris, who spoke on the Sunday-school work in France, and Rev. A. H. Gillet, of Cincinnati, who in a clear, ringing speech gave an account of the work done during the past year, and the field there is for work in the Sunday-school line.

Though the day was rainy, the congregations were very good, and the first day was a very interesting one.

The characters of the preachers were passed.

J. Pike and Henry Chandler were made supernumeraries at their own request.

Chas. R. Harding requested his reappointment as chaplain of the Fitchburg (Mass.) House of Correction.

The committee on Memorials were granted leave to retire for consultation.

The 18th Question was taken up: "Who are the supernumerary preachers?" J. English was reported deceased. The names of R. Dearborn, G. H. Smith, L. Draper, T. Carter, L. W. Prescott, J. Hooper, J. Thurston, A. C. Hardy, L. C. Field, S. P. Heath, H. B. Copp, J. A. Stannard, N. P. Philbrook were called, their characters passed, and the same relation continued to all except H. B. Copp, who was placed on the effective list, and N. P. Philbrook, who was located at his own request. R. Dearborn and L. C. Field spoke to the Conference.

J. L. Harrison was reported as having withdrawn from the ministry and membership of the church, and his parchments were returned.

On the 19th Question: "Who are the supernumerary preachers?" The names of the following were called, two of whom, A. K. Howard and Jesse Boyden, were reported as having died during the year. The others were either reported by the presiding elders, by letters from the pastors where they live, or they were present to speak for themselves: John Currier, S. Beedle, E. Scott, J. G. Smith, A. Kidder, S. Quimby, D. Lee, L. H. Gordon, J. M. Young, S. Wiggin, L. Howard, R. Tilton, J. W. Howe, P. Wallingford, L. L. Eastman, J. M. Boan.

When the name of G. W. Ruland was called, his presiding elder presented a bill of charges against him, and stated that in a later acknowledgment the receipt of the charges, Bro. Ruland announced his withdrawal from the ministry and membership of the church, and returned his parchments.

It was voted that he be entered on the records as withdrawn under charges.

Rev. H. W. Key, presiding elder of Murfreesboro, Tenn., presented a report of the Tennessee Conference, Revs. F. H. Mansfield, J. W. Hamilton, D. Dorchester and J. O. Knowles of the New England Conference, Rev. A. McKinsley, secretary of the Province of Quebec, Vermont, and Northern New Hampshire, and Rev. J. S. Norris, of the Rock River Conference, were introduced.

Rev. J. Paul Cook, of Paris, addressed the Conference on his mission to America, stating that he was a beggar. The Conference voted to allow him to take up a collection, which he did, amounting to \$25.75.

It was voted to meet at 4 o'clock for a memorial service.

Resolved, That we have listened with pleasure to the representative of the Methodist Church of France and Switzerland, Rev. J. Paul Cook, and that we commend him to the people of our churches.

Rev. H. W. Key spoke to the Conference of his work in the South, and took up a collection, amounting to \$13.44.

The vote fixing the memorial service at 4 o'clock was reconsidered, and it was decided to hold it at 7 o'clock, and if time would allow, to hold the anniversary of the Freedmen's Aid Society following it.

The time for election of delegates to the General Conference was fixed at 10 o'clock Friday.

Rev. C. H. Kimball, pastor of the First Baptist Church of Manchester, and fraternal delegate from the Baptist State Convention, was introduced, and presented the fraternal greetings of that body. Bishop Hurst replied in an excellent address.

On the 20th question of the report of the committee appointed two years ago to secure a charter of incorporation for the Conference Missionary Society, stating that such an act had been secured, and the society was now an incorporated body.

Voted that the bequest of Mrs. Sarah M. Nichols, amounting to \$15, be put into the hands of the presiding elders for use in the bounds of the Conference according to the will of the donor.

Rev. J. W. Hamilton spoke to the Conference, seeking to interest them in securing the holding of the General Conference of 1885 in the People's Church, Boston; also announcing that it was hoped to secure a reduction of rates from New England to the General Conference in Philadelphia.

O. H. Jasper stated he had in his possession \$100, a gift from Mrs. Tilton, and it was voted that it be accepted and invested by the Conference trustees, the proceeds to be used for the sessions cases. Also that it be known as the M. J. Tilton fund.

Voted to extend the time.

G. J. Jenkins presented his report as treasurer of the Conference trustees. It was adopted. Several items in it demanded the attention of the Conference.

Voted to pay the necessary expenses of the Conference treasury out of the funds.

It was resolved that the trustees of the N. H. Conference Seminary be authorized to draw on any funds in the Conference treasury not otherwise expended, a sum not exceeding \$400, provided such sum be necessary to meet any deficit in the current expenses of the seminary for the present academic year.

Voted that the sum of \$60 be paid for indigent young men, to be put into the hands of the presiding elders for distribution.

The sum of \$118.74 was put into the hands of the stewards for needy widows.

Sixty dollars and thirty-six cents for domestic missions was directed to be put into the hands of the elders for distribution.

The sum of \$34.50 was ordered paid to the trustees of the Conference Seminary for young people seeking an education and needing help.

Report from the Board of Education and Boston University were presented, and referred to the committee on Education.

It was voted to concur with the New England Conference in requesting the General Conference of 1885 to hold its session in Boston.

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